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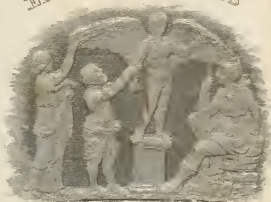
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EMBELLEMENTS



Illustrated by
J. P. Thompson

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

BIOGRAPHY
OF
THE SAVIOUR,
AND HIS
APOSTLES,
WITH
A PORTRAIT OF EACH.

BY THE AUTHOR OF "THE HISTORY OF THE BIBLE," "CONCORDANCE TO THE SACRED SCRIPTURES," "LIVES OF THE EVANGELISTS," &c. &c.

New York:
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1835.

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P R E F A C E .

THE moral growth of man furnishes fruitful topics for interesting and instructive contemplation. Hence the study of Biography is attended with many peculiar advantages. It not only inspires us with an admiration and love of those virtues which come within the reach of imitation, but it also awakens us from the lethargy of indolence, and leads to the labor of virtue.

In the lives of the individuals here alluded to, we may trace, in well defined characters, the operations of all those desires, appetites, and passions, which mark the character of man. There virtue shines in her native lustre, and vice presents her awful picture of deformity.

In the character of the Saviour is reflected the most lovely image of moral perfection. His divine lessons touch the heart, by the affecting combination of practice with theory. But in the lives of his Apostles, we have lamentable specimens of human degeneracy. Though they were eminent for piety, still, the seeds of vice and discord often sprang up, and obscured their virtues.

We aim at nothing more in this work, than to

portray the general features in these characters, and to describe, as briefly as possible, the most important events attending the lives of the persons to whom they relate.

The quotations attached to the several sketches, will enable the reader to obtain, in Scripture language, a more perfect knowledge of these subjects, than we can impart.

The portraits given are true copies of the heads in Raphael's celebrated painting of "The Lord's Supper," and are, perhaps, as correct likenesses of those individuals, as the combined efforts of the best historians and the most skilful artists can form. That which gives them additional interest in this place, is the fact, that they were all engraved by machinery, which is propelled by weight. Therefore, it may be said that they were engraved without manual labor; that is, without any aid from the artist, except to put the machine in motion. We consider this operation one of the greatest improvements of the age; and to give a fair, but not flattered specimen of the work, we here present to the public the first engravings that were executed by that machine; and to show the perfection of its execution, send them forth just as they came from it.

" A DESCRIPTION
OF THE
PERSON OF JESUS CHRIST,

AS IT WAS FOUND IN AN ANCIENT MANUSCRIPT, SENT BY PUBLIUS LATILUS, PRESIDENT OF JUDEA, TO THE SENATE OF ROME."

" There lives at this time in Judea, a man of singular character whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows into those beauteous shades which no united colours can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head dress of the sect of Nazarites. His forehead is smooth and large, his cheeks without a spot save that of a lovely red, his nose and mouth are formed with exquisite symmetry, his beard is thick and suitable to the hair of the head, reaching a little below the chin, and parting in the middle like a fork; his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently;

and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate, and wise ; in short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men."

This letter has had an extensive circulation through the country, but of its history or authenticity we know nothing more than this, that it was found in Rome, and was published a few years since with the caption here affixed to it.

Though it might be gratifying to learn more about the personal appearance of the Saviour, than the Holy Scriptures impart, still it is of too little consequence to us, to detract our attention from the study of his character. The time will come when he will appear to all nations in the illustrious character, "THE PRINCE OF PEACE," and the humble form of man will be lost in the dignity and glory of his exalted station.

THE SAVIOUR.

CHARACTER OF THE SAVIOUR.

WE feel a reverential awe, and humble dependance, when we contemplate the character of the Saviour. Such divine splendor and glory are cast around it, and so profound are the mysteries with which it is connected, that instead of attempting to delineate it, we feel disposed to stand at a distance in silent and devout admiration.

But to form a proper connection, and uniformity in the work before us, we must preface this, as well as the other biographical sketches, with a view of the character of the personage to whom it refers. We therefore undertake it with earnest supplication to the "Source of all light and truth," that we may receive "the truth as it is in Jesus," and that we may not "darken counsel by words without knowledge."

The character of the Saviour, as represented in the plain and energetic narratives of the Evangelists, is marked by qualities the most extraordinary, and the most transcendent. Every description of any other personage, whether embellished by the fancy of the poet, or portrayed by the accuracy of the historian, leaves it evidently without an equal in the annals of mankind.

The *manner* in which this most sublime of all characters is introduced to us, claims our first attention. We are not left to form an idea of it from vague accounts or loose panegyric, but from actions and events.

The qualities of his mind are displayed by a detail of actions, the more striking as they are more exact. All his actions are left to recommend themselves by their own intrinsic merits, to captivate by their uneffaced beauty, and to shine by their native lustre. The Evangelists have no where professedly drawn an elaborate or highly finished character of the Saviour. We are not told in a vague and indefinite manner, that he was eminently bountiful, compassionate, or wise. It is no where expressed in terms of general assertion, that he possessed the greatest virtues that can adorn and dignify the nature of man; or that he was endowed with a power to control or to counteract the general laws of nature. But these inferences we are fully enabled to draw from regular statements of facts.

Ignorant and illiterate as the Evangelists were, they have drawn a character superior to any that is elsewhere to be met with in the history of mankind. This character, they were no less unable than unwilling to invent: the only method of solving this difficulty is to acknowledge that they wrote from the immediate impressions of reality. They saw, they conversed with the Saviour of mankind, and heard from his sacred lips the words of eternal life. They felt the power of truth upon their minds, and they exhibited it with proportionable clearness and strength. To state well known facts, and record the lessons of divine revelation, were the great objects of their labors. Hence they were consistent, as well as circumstantial and accurate; and their uniformity of representation, is an additional proof of the reality of the person described as their divine Master. Every particular is introduced in an artless and undesigning manner; and this circumstance itself, of not bringing our Lord

forward in an ostentatious point of view, affords a remarkable evidence to confirm the truth of the Gospels.

To complete the perfection of his character, the Saviour's conduct was the exact counterpart of his instructions. He presented to the world that lively image of moral perfection, which had indeed filled and elevated the imagination of Plato and Cicero ; but which they, as well as all other ancient philosophers, in the widest circle of their observation, had sought for in vain. The heavenly Teacher not only spoke as never man spake, with respect to the sublime lessons which he taught, the lively images by which he illustrated, and the awful and impressive manner in which he inculcated them ; but at once to combine the efficacy of example with the perfection of precept, became the unerring guide to all that was pious, all that was good, and all that was truly and intrinsically great.

So pure and so perfect was the whole tenor of his conduct, as to defy calumny, although it excited jealousy, and inflamed malice. His most bitter and inveterate enemies, even when suborned to be his public accusers, could not make good a single charge against his moral character. He was equally free from the ambition of an impostor, and the infatuation of an enthusiast ; for, when the people sought to place the crown of Israel on his head, he conveyed himself away by a miracle. Whenever he condescended to discourse upon any important point, or to answer any objections of his adversaries, he overcame their opposition with the irresistible power of truth, and his words were the words of unerring wisdom. Upon all occasions he displayed the soundness and moderation of calm judgment, and the steadiness of heroic intrepidity. There was no wild enthusiasm in his devotions, no rigid

austerity in his conduct, no frivolous subtlety or intemperate vehemence in his arguments. Of all the virtues that adorned his mind, and gave a resistless grace and loveliness to every action of his life, humility, patience, and the most ardent and universal love of mankind, were upon every occasion predominant. The perfect benevolence of his character, indeed, is fully evinced by the tendency of his miracles, which, far from being prejudicial and vindictive, were directed to some beneficial end. His courage was equally remote from ostentation and from rashness, and his meekness and condescension never made him appear abject. Tried by the greatest afflictions of life, assailed by hunger, exposed to poverty, deserted by his friends, and condemned to suffer an ignominious death, he is never degraded; the greatness of his character is in no respect diminished—he preserves the same air of mildness and dignity, and appears in the same highly venerable light as the Saviour of the world, who submits to an ignoble station, and conceals his majesty in an humble garb, for the most important purposes. It is thus that the glorious prospects of nature are sometimes enveloped in the mists of the morning; or the great luminary of day is deprived of his beams and his brightness, by the temporary darkness of an eclipse. Preserving the same character of dignity, blended with mildness and affability, Jesus accommodated himself to persons of every rank and condition. Among the wise and the learned, the doctors of the Sanhedrim, the haughty Pharisees, and the sceptical Sadducees, how does he shine in detecting their malice, confuting their cavils against his conduct and precepts, and establishing clear and useful truths. Among the publicans and sinners, how does he disseminate the purest morality without unnecessary

harshness ! Among the low and illiterate, the fishermen of Galilee, and the populace of Jerusalem, how does he condescend to their contracted understandings, and adapt his precepts to their habits of life. Even women and children, because considered as capable of that instruction which leads to eternal happiness, are particularly regarded by the universal Teacher of mankind. "Daughters of Jerusalem, weep not for me, but for yourselves and your children," was his benign address, when he wished to turn their attention from his own sufferings to the impending woes of their country. "Suffer little children to come unto me, for of such is the kingdom of heaven," were his instructive words on another occasion. In this various accommodation to high and low, old and young, can we be inattentive to a quality of our Saviour's mind, which is peculiarly calculated to attach every feeling heart to his service ; do we not remark, that he was as amiable, as he was great and wise ?

He who reflects with due attention and reverence upon the dignity, purity, and holiness, of this divine character, will be sensible of the difficulty of doing justice to the subject, as the Saviour of the world is presented to our observation in a manner so peculiarly striking. The inspired apostles and evangelists can alone satisfy our inquiries concerning him ; and every other writer, conscious of his own incapacity to conceive, and his want of eloquence to describe such unparalleled excellence, must point to the lively and expressive portrait, which they alone who saw the original, were qualified to draw.

It is reasonable to expect that so extraordinary a personage, distinguished as he was by every moral and intellectual quality, must necessarily make his testimony concerning himself perfectly credible. The positive and

direct proofs of his divine mission are equally founded upon the prophecies which foretold the most remarkable circumstances of his birth, life, and death, and upon the miracles by which he proved to demonstration that he was the promised Messiah of the Jews, the mediator of a new covenant between God and man, and a divine teacher sent to reform and save a guilty world.

OUTLINE
OF THE
LIFE OF JESUS CHRIST.

The Saviour was born at Bethlehem, in the year of the world 4000. On the eighth day, he was circumcised in conformity with the law, and called Jesus, (Saviour,) in compliance with the divine injunction laid upon his mother before his birth. The circumstances attending the visit of Joseph and Mary to Bethlehem, and the object of their journey thither, are too well known to require any further explanation. As they were preparing to return to Nazareth, they were warned by a divine messenger to fly with their infant son into Egypt, to avoid the cruelty of Herod, whose jealousy was roused by the news of the birth of "the King of the Jews," and who had ordered all the male children about Bethlehem, under two years of age, to be slain. This cruel tyrant, however, soon afterwards died, and Joseph was admonished to return into Judea.

The holy family retired to Nazareth, and there Jesus abode, subject to his earthly parents, till he was thirty years old, when he was baptized by John in the river Jordan, and publicly declared by a voice from heaven to be the Son of God, and the teacher of the world. After having been subjected to the assaults of Satan in the wilderness forty days, Jesus entered upon his public ministry of teaching the people, making disciples, and working miracles, during which he traversed the land nearly

from one extremity to the other, visiting also the Samaritans, and the Gentiles in the coasts of Tyre and Sidon.

For an account of his travels, acts, &c. see the passages quoted in connection with this article. We cannot here comment upon them all, or even allude to them, otherwise than by those quotations, but we shall make a few remarks on the closing scenes of his life.

The time having arrived, when "the Lord of life and glory" was to expiate the sins of a guilty world upon the cross, he retired to a sequestered spot to prepare for the approaching sufferings, of which he had a full view. Read Matt. xxvi. 31-56. Mark xiv. 27-52. Luke xxii. 39-53. John xviii. 1-12.

In these passages we have a vivid description of the most stupendous and distressing sight ever exhibited; the highest greatness in the lowest abasement—perfect innocence overwhelmed with extreme suffering—the most transcendent excellence treated with general contempt and abhorrence.

Christian, behold your Lord and Master, the compassionate Saviour, bowed down to the ground, under his accumulated trials, his "soul exceeding sorrowful unto death," his body sweating "as it were great drops of blood," prostrate upon the cold ground, without an earthly friend to support his drooping head! Amazing sight! Heart rending scene! It is Jesus! the Son of God, and the Saviour of men, whose whole life was spent in works of mercy! O holy Jesus, who didst stoop so low, and endure so much, give us a true sense of what our sins required, and what a debt of gratitude we owe to thee. Communicate to us the inestimable benefits which thou hast procured "by thine agony and bloody sweat, by thy cross and passion."

We behold an inexpressible majesty and meekness in the Saviour's deportment on this trying occasion. The splendor of his divinity broke forth, even in this low state of abasement. His power and grace were both wonderfully exhibited; and in the union of the two, the security of our salvation consists.

The Redeemer was alone, and deserted by all his adherents, even those who had seemed most affectionate and faithful, and who had vowed that they would die with him. Yet he expressed no resentment, nor did he in any measure depart from his purpose. While manifesting his unparalleled forgiveness and forbearance, he went through his work "in the greatness of his strength," actuated by an ardent desire to accomplish the will of God, and make reconciliation for his people, whatever he might endure.

Jesus permitted his enemies to take him, and to impose upon his person the most cruel indignities. He bore them with astonishing patience, and sought no redress; but only desired those nefarious persecutors to say whether he deserved such treatment. Pains were taken to furnish, if possible, the least shadow of a charge on which his condemnation might be grounded. Rewards were offered to any who would perjure themselves, and give such testimony as might afford his judges a plausible pretext for putting him to death; a measure on which they had determined. But persons of that description could not readily be found.

So strong a restraint does God impose upon the minds even of the dissolute and abandoned, that they are afraid to affirm what their inclination would dictate.

At length two witnesses arose, who gave some incoherent accounts and gross misrepresentations, of what

Jesus had said about three years before, concerning the destruction and rebuilding of the temple, (John ii. 19.) Weak and absurd as the charge was, his enemies endeavoured to make it of sufficient consequence to permit them by their laws to convict him. On this ground they determined to try their prisoner, and accordingly, at the approach of day, they removed him to the guard chamber of the Sanhedrim, where they sat in full council, and put him upon his defence. "He at first opened not his mouth," to answer their unjust and insulting inquiries; but when put upon oath, and required by the most solemn adjuration to declare whether he was, indeed, the promised Messiah, to answer the law, he replied in the most explicit terms, that he was; and maintained that, notwithstanding his mean appearance at that time, and their contempt of him, they should one day behold him in a state of the highest exaltation and glory, descending from heaven with divine majesty, as the Supreme and Universal Judge. His bold and open avowal of his character, still more incensed them. They then considered him as guilty of the most shocking impiety in claiming so high a dignity, and agreed that for this, he ought to suffer death as a blasphemer.

Did not injured innocence then call forth some one to plead her cause? Ah no! no one arose to defend the innocent prisoner and wipe off the aspersion! Where were his professed friends. His disciples had deserted him. Peter and John, indeed, seemed to have somewhat recovered themselves from their fright, but they still remained at a distance, and dared not speak in his defence.

Jesus was condemned by the council of the sanhedrim, and they commanded him to be conducted to the

judgment-hall of Pontius Pilate, the governor or viceroy of the Roman emperor, and there to undergo his final trial.

The persecutors of Jesus concluded that he was then delivered into their power, and continued with greater impudence than before to afflict him, and to treat him with insolent contempt, as if he were an object of sport. They derided his claims of majesty, and clothed him with purple and scarlet; they crowned him with thorns, put a reed into his hand in resemblance of a sceptre, and then with bended knees paid their homage to him in derision, as King of the Jews. Nor did their scornful abuses stop here. With shameful wantonness and barbarity, they spit upon him, and smote him on the head, that his crown of thorns might pierce deeper into his temples, and give him more excruciating pain. Even this did not suffice. Pilate brought him forth before the assembled multitude, bearing the marks of that contempt and cruelty with which he had been treated, arrayed in mock majesty, and having his face defiled and covered with blood.

Probably Pilate supposed that the compassion of the blood thirsty populace might at length be excited, and therefore having the second time declared that Jesus had not been convicted of any guilt, he exclaimed, "Behold the man," as if he had said, "While you view the wretchedness of the prisoner, upon whom no fault is proved, let your resentment be appeased, and all further persecution cease." But to prevent lenient measures, their very teachers and leaders cried out with the same acrimonious spirit as before, "crucify him, crucify him." In vain did the Judge continue to assert the prisoner's innocence, and finding that nothing would satisfy the

people but the delivery of Jesus for crucifixion, he passed the solemn sentence, and consented to have the "innocent Jesus" executed.

We might have expected that they would then proceed to stone him, according to their law, and as they had frequently attempted to do in the violence of their rage. But how then would the scriptures have been fulfilled? They foretold that the Messiah should suffer a particular kind of death, different from that which the Jewish statutes appointed, a death of peculiar ignominy and excessive torture. And it is worthy of remark, that as the Jews were at this time in subjection to a foreign yoke, and the privilege of inflicting capital punishments was vested in their conquerors, so the code of the Roman power had annexed to the crimes of the basest of mankind the pains of crucifixion. This was the cruel death that the Saviour suffered, an account of which the evangelists have given in the most temperate and candid manner, without any apparent attempt to fire the imagination or rouse the passions in his favor. We are conscious of our incapacity to add any thing of importance to their narratives, but it may not be amiss to make a few remarks upon some of the circumstances attending this momentous event.

The instrument of torture and death having been prepared, a part of it was laid upon Jesus, and he was required to carry the cumbersome load till his fainting body could support it no longer. Thus oppressed, he was led through the streets of Jerusalem towards Golgotha.

What an awful procession was this! The "lovely Jesus, in whom was found no guile," conducted amidst the general execrations of the people, as an atrocious criminal, "appointed to die!" Did not his opposers re-

lent at the sight of his misery? The most notorious offenders in our country, when cut off from society by the sentence of the law, are pitied and prayed for by the surrounding multitudes. There are few spectators, whose cheeks are not bedewed with tears of compassion, when they witness the execution even of such guilty wretches. But Jesus was treated with insult and disdain, even in the last tremendous scene!

At length he was relieved from the pressure of his burthen, probably because he fainted. His attendants, not from benevolence, but to preserve his life for public execution, compelled Simon a Cyrenean, whom they met by the way, and perhaps suspected of being a disciple, to bear the cross in his stead.

Immense crowds of people joined the procession, and among the rest were some females, who being deeply affected by the view of his sufferings, dared to express their commiseration. To them the compassionate Saviour looked with kind regard, and declaring his own readiness to endure the utmost extremity, exhorted them to reserve their tears for other purposes, and bewail the miseries which were then about to fall upon themselves, their families, and their devoted country.

Having arrived at the appointed place, they offered him a bitter ingredient to drink, but he knowing their design refused it.

The execution immediately followed. They stretched out his hands upon the transverse beam, and fixed his feet upon the upright part of the cross, and those tender and sensible members of the body were pierced through, and nailed to the wood. The cross was then erected and fastened in the ground, and the holy sufferer remained

suspended in extreme anguish. Such was the situation of Jesus, when he "made his soul an offering for sin."

And was not the rage of the people then satiated? Were no tokens of compassion shown to the holy sufferer? No: quite the contrary. All ranks of his enemies seemed to unite and vie with each other, while they insulted him by the most scornful and opprobrious speeches. The mob surrounded and reviled him. Even those who were passing on the road stopped to amuse themselves with his misery—ridiculed his pretending to be the Son of God, and to rebuild the temple—and with virulent abuse called upon him to make good his claims by escaping out of the hands of justice. How weak as well as wicked were these speeches! To have rescued himself would have been inconsistent with the great design of his incarnation.

We rejoice, that, in order to accomplish redemption, he would not accept deliverance. It would have been easy for him, by one single exertion, to have obtained his release; nor would this have exceeded in strength of evidence, many of those works which he had performed in their presence.

Though the cross was surrounded by an insulting multitude, yet there were also some friends who stood as witnesses of this most affecting scene. They attracted his notice in the midst of his sufferings, and fixing his eyes upon his dear mother, he paid her the last tribute of filial duty and affection. Not having worldly possessions to leave, he committed her to the care and protection of John. How tender the address to her, "woman, behold thy son"—How honourable the charge to him, "Behold thy mother."

The agony of his mind at the time he hung upon the

cross, must have exceeded the sharpest pains of his body. The light of his Father's countenance being withdrawn, he lost all inward consolation, and was oppressed, even as in Gethsemane, with anguish and terror beyond conception. In consequence of this, he uttered that loud and bitter cry, "My God, my God, why hast thou forsaken me?" Yet strange as the exclamation may appear, we know it was expressly predicted.

It were absurd to ascribe this effect to any groundless apprehensions, weakness, or timidity of spirit, or to seek for any other cause than the office which Jesus sustained as our high-priest, making atonement for our transgressions. We behold therefore the deep malignity of sin, in the desertion here spoken of, as well as in every other part of his passion. How great his distress was, we pretend not to calculate.

Did this expression of our Lord's distress, move the compassion of his murderers? No: they turned his lamentation into ridicule, as if when he cried, "Eli, Eli, lama sabachthani," he had been calling for Elias. It was therefore proposed, with a contemptuous sneer, that he might wait for that prophet to deliver him.

Nearly exhausted, Jesus exclaimed, "I thirst." This was, also, to answer a prophecy. Instead of a refreshing draught, to assuage his pain, they offered him the nauseous portion which had been foretold would be given him. He was denied the common succor which is seldom if ever refused to an enemy in distress.

We hasten to the close of his sufferings. Anxiously attentive to the completion of the sacred oracles, in all things pertaining to himself, he would not be released from that state of anguish till he knew that "every tittle" was fulfilled. This object being attained, he cried, as if

exulting in the great work he had accomplished, "It is finished;"—"all the important purposes of my incarnation are now answered; the glory of my Father, and the salvation of my people, are secured; and here I close my sufferings." That he might teach us to leave the world, maintaining faith and joy in God, he said, "Father, into thy hands I commend my spirit." Then he bowed his head and died, and thus surrendered the life which he had the power of retaining. What a momentous event! All nature appeared in consternation at the death of the Lord of nature. The sun withdrew his light, and thus afforded an emblem that the grand luminary of mankind was removed. The vail of the temple, or the sacred curtain which separated "the holy of holies," and forbade the access of common worshippers, was instantly torn asunder, intimating that the Mosaic dispensation was abolished, that heaven itself was opened, and liberty obtained to approach into the immediate presence of God. The earth shook by a violent convulsion, and the massy rocks were cleft by a supernatural force; the neighbouring sepulchres suddenly disclosed their gloomy mansions to the public view.

In such a singular manner it was proclaimed that our crucified Lord had vanquished death, and ransomed his people from the power of the grave. Were not these prodigies suited to excite alarm on account of the atrocious deed which had been committed? And do we wonder why it was permitted? Mysterious as the plan may be, God fulfilled his own purposes in this singular transaction. Thus it had been determined in the counsels of infinite wisdom; and therefore "thus it behooved Christ to suffer." The scriptures of the Old Testament had predicted the event, with all its various circum-

stances, and it could not be otherwise but that every type and prophecy should have its full accomplishment.

The reader may find it interesting and useful to compare these prophecies with the accounts by different writers of their fulfilment. We therefore refer to some of the most pertinent.

It was predicted that the Messiah should "be compassed about with words of hatred," and "fought against without a cause." Psal. cix. 2, 3. Compare Matt. xxvii. 24, 39—44. Mark xv. 29—32. Luke xxiii. 22, 35.

That he should be "dumb before his accusers." Psal. xxxviii. 13. Isaiah liii. 7. Compare Matt. xxvii. 12. Mark xv. 3. John xix. 9.

That his enemies should pierce his flesh. Psal. xxii. 16. Zech. xii. 10. Compare John xix. 34. xx. 25, 27.

That he should pray for his enemies even at the last moment of his life. Isaiah liii. 12. Compare Luke xxiii. 34.

That his garments should be parted, &c. Psal. xxii. 18. Compare Matt. xxvii. 35.

That they would laugh him to scorn. Psal. xxii. 7, 8. Compare Matt. xxviii. 39. Mark xv. 20.

That he would be "numbered with the transgressors." Isaiah liii. 12. Compare Matt. xxvii. 38. Mark xv. 27. Luke xxiii. 39, 40.

That the dying Saviour would cry out to his Father. Psal. xxii. 1. Compare Matt. xxvii. 46. Mark xv. 34.

That he should thirst and call for drink. Psal. xxii. 15. Compare John xix. 28.

He himself foretold that one of the apostles, (meaning Judas,) should betray him. Mark xiv. 18. Compare Matt. xxvi. 47.

That he should be delivered into the hands of wicked men, and that they would kill him. Mark ix. 31. Compare Matt. xxvi. 50. xxvii. 35. Mark xiv. 46. xv. 24. Luke xxii. 54. xxiii. 33.

It is generally admitted, that the conduct of the Jews was wrong, in putting the innocent Saviour to death. It is possible that we may inveigh loudly and vehemently against their iniquitous proceedings, and yet be actuated by similar dispositions. This, at least, we know—neglect and hatred of Christ prevail among ourselves. There are those likewise who seek for objections, and vent their rage in profane and blasphemous speeches against him. We entreat such to consider who they scorn and oppose. It is no other than "Christ the Son of God," who suffered and died for them. O, will you, can you, take part with his enemies. Will you presume upon his forbearance, and because he does not instantly

confound you, "trample upon his mercies?" Remember that "hereafter, you shall see him sitting on the right hand of the power of God, and coming in the clouds of heaven." You must stand at his bar, answer for your insolent contempt of his Gospel, and receive your final sentence from his mouth. O turn to him now, while he waits to be gracious, that you may have confidence and joy before him at the great day of his appearing.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF THE SAVIOUR.

Jesus, [Saviour,] is the name by which our glorious Redeemer is called, because he saves his people from their sins, Matt. 1. 21, 25. The principal incidents in his history, are, his genealogy both by his father and mother, Matt. 1. 1, &c.; Luke 3. 23, &c.;—conception, Matt. 1. 18; Luke 1. 26, &c.;—birth, Matt. 1. 25; Luke 2. 6;—is circumcised, 21;—visited by the Magi, Matt. 2. 1, &c.;—carried into Egypt, 14;—is brought back, and settles at Nazareth, 23;—is taken to Jerusalem at twelve years of age, Luke 2. 42;—is baptized, Matt. 3. 13; Mark 1. 9; Luke 3. 21; John 1. 32;—his temptation, Matt. 4. 1, &c.; Mark 1. 12; Luke 4. 1;—his first disciples, John 1. 35; Matt. 4. 18; Mark 1. 16; Luke 5. 1;—changes water into wine, John 2. 1;—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.;—preaches in Galilee, Matt. 4. 17; Mark 1. 14; Luke 4. 14;—at Nazareth, 16—30;—cures the nobleman's son of Capernaum, John 4. 46;—the demoniac in the synagogue, Mark 1. 21; Luke 4. 33;—Peter's wife's mother, Matt. 8. 14; Mark 1. 29; Luke 4. 38;—his discourse on the

mount, Matt. 5; 6; 7;—a similar one on the plain, Luke 6. 20;—cures a leper, Matt. 8. 1; Mark 1. 39; Luke 5. 12;—the centurion's servant, Matt. 8. 5; Luke 7. 2;—raises the widow's son at Nain, 11;—stills a tempest, Matt. 8. 24; Mark 4. 35; Luke 8. 22;—discourages several persons from following him, Matt. 8. 18; Luke 9. 57;—cures the demoniac at Gadara, Matt. 8. 28; Mark 5. 1; Luke 8. 27;—a paralytic at Capernaum, Matt. 9. 1; Mark 2. 1; Luke 5. 17;—discourses with the Pharisees about fasting, Matt. 9. 14; Mark 2. 18; Luke 5. 33;—cures a woman of a bloody issue, Matt. 9. 20; Mark 5. 25; Luke 8. 43;—raises Jairus' daughter, Matt. 9. 25; Mark 5. 41; Luke 8. 54;—gives sight to two blind men, Matt. 9. 27;—cures a dumb demoniac, 32;—asserts his Godhead, John 5. 17, &c.;—walks in the corn fields, Matt. 12. 1; Mark 2. 23; Luke 6. 1;—cures a man with a withered hand, Matt. 12. 10; Mark 3. 1; Luke 6. 6;—calls the twelve apostles, Matt. 10. 2; Mark 3. 13; Luke 6. 13;—cures a blind and dumb demoniac, Matt. 12. 22; Luke 11. 14;—discourses about the sin against the Holy Ghost, Matt. 12. 24; Mark 3. 22;

Luke 11. 15 ;—his mother and brethren desire to speak to him, Matt. 12. 46 ; Mark 3. 31 ; Luke 8. 19 ;—sends out the twelve apostles, Matt. 10. 1 ; Mark 6. 7 ; Luke 9. 1 ;—discourses about John the Baptist, Matt. 11. 7 ; Luke 7. 24 ;—pronounces wo against Chorazin, &c., Matt. 11. 20 ; Luke 10. 13 ;—dines with Simon the Pharisee, 7. 36 ;—feeds five thousand, Matt. 14. 14 ; Mark 6. 30 ; Luke 9. 10 ; John 6. 1 ; walks on the sea, Matt. 14. 22 ; Mark 6. 45 ; John 6. 15 ;—reproves those who followed him for the loaves and fishes, 26 ;—exhibits himself as the bread of life, 33, 35 ;—cures a lame man at the pool of Bethesda, 5. 2 ;—discourses concerning his mission, 17 ;—concerning traditions, Matt. 15. 1 ; Mark 7. 1 ;—cures the Syrophenician woman's daughter, Matt. 15. 21 ; Mark 7. 24 ;—cures a person who was deaf, and had an impediment in his speech, Mark 7. 32 ;—heals a multitude of various diseases, Matt. 15. 30 ;—feeds four thousand, 32 ; Mark 8. 1 ;—discourses about a sign from heaven, Matt. 16. 1 ; Mark 8. 11 ; Luke 12. 54 ;—cures a blind man, Mark 8. 22 ;—foretells his sufferings, Matt. 16. 21 ; Mark 8. 31 ; Luke 9. 18 ;—his transfiguration, Matt. 17. 1 ; Mark 9. 2 ; Luke 9. 28 ; 2 Pet. 1. 16 ;—cures a lunatic demoniac, Matt. 17. 14 ; Mark 9. 17 ; Luke 9. 22 ;—again foretells his sufferings, Matt. 17. 22 ;—pays the tribute money, 24 ;—discourses concerning humility and forgiveness, 18. 1 ; Mark 9. 33 ; Luke 9. 46 ;—reproves the apostles for rebuking one who cast out devils in his name, Mark 9. 38 ; Luke 9. 49 ;—leaves Galilee to go to Judea, John 7. 2 ; Matt. 19. 1 ;—foretells the destruction of Jerusalem, Luke 13. 34 ; 17. 20 ;—again he foretells it, 21. 5 ; Matt. 24. 1, &c. ; Mark 13. 1, &c. ;—his reply to those who told him that Herod intended to kill him, Luke 13. 31 ;—heals ten lepers, 17. 12—14 ;—sends forth seventy disciples, 10. 1 ;—discourses with the Jews about his mission, at the feast of tabernacles, John 7. 11 ;—his address to the woman taken in adultery, 8. 1 ;—discourses with the

Jews about his being the light of the world, 12 ; concerning Abraham's seed, 31 ;—cures a man born blind, 9. 1, &c. ;—is entertained by Mary and Martha, Luke 10. 38 ;—inveighs against the Pharisees, 11. 37 ;—discourses about the Galileans slain by Pilate, 13. 1 ;—cures an infirm woman, 11 ;—a man who had a dropsy, 14. 1 ;—discourses about humility and suffering in his cause, 26 ;—about his being the Messiah, at the feast of dedication, John 10. 22 ;—concerning divorces, Matt. 19. 1 ; Mark 10. 1 ;—blesses little children, Matt. 19. 13 ; Mark 10. 13 ; Luke 18. 15 ;—addresses a rich young man, Matt. 19. 16 ; Mark 10. 17 ; Luke 18. 13 ;—raises Lazarus, John 11. 1, &c. ;—retires to Ephraim in the wilderness, 54 ;—foretells his sufferings a third time, Matt. 20. 17 ; Mark 12. 30 ; Luke 18. 31 ;—entertained by Zaccheus, Luke 19. 2 ;—cures two blind men near Jericho, Matt. 10. 29 ; Mark 10. 46 ; Luke 18. 35 ;—his lamentation over Jerusalem, Luke 19. 41 ;—supps at Bethany, Matt. 26. 6 ; Mark 14. 1 ; John 12. 1 ;—makes a triumphant entry into Jerusalem, Matt. 21. 1 ; Mark 11. 1 ; Luke 19. 29 ; John 12. 12 ;—cleanses the temple, Matt. 21. 12 ; Mark 11. 11 ; Luke 19. 45 ; John 2. 14 ;—curses the barren fig-tree, Matt. 21. 17 ; Mark 11. 12 ;—a voice from heaven is heard in the temple in answer to his prayer, John 12. 28 ;—discourses again concerning his mission, 30 ;—concerning the baptism of John, Luke 20. 1 ;—about tribute to Cæsar, Matt. 22. 15 ; Mark 12. 13 ; Luke 20. 20 ;—about the resurrection, Matt. 22. 23 ; Mark 12. 18 ; Luke 20. 27 ;—about the great commandment, Matt. 22. 35 ; Mark 12. 28 ;—about the Messiah as the son of David, Matt. 22. 41 ; Mark 12. 35 ; Luke 20. 41 ;—inveighs against the Pharisees, Matt. 23. 1 ; Mark 12. 38 ; Luke 20. 45 ;—his observation on the poor widow's mite, Mark 12. 41 ; Luke 21. 1 ;—discourse on watchfulness, Matt. 24. 42 ; Mark 13. 33 ; Luke 21. 34 ; 12. 35 ;—describes the last judgment, Matt. 25. 31—46 ;—Judas engages to betray him, 26. 14 ; Mark 14. 10 ; Luke

22. 3 ;—his preparation for the last passover, Matt. 26. 17 ; Mark 14. 12 ; Luke 22. 7 ;—censures the contest among the disciples about who should be greatest, Luke 22. 24 ;—washes their feet, John 13. 1 ;—the last supper, Matt. 26. 20 ; Mark 14. 18 ; Luke 22. 14 ;—institutes the Lord's supper, Matt. 26. 26 ; Mark 14. 22 ; Luke 22. 19 ; 1 Cor. 11. 33 ;—his discourse to comfort his disciples, John 14. 1, &c ;—compares himself to a vine, 15. 1, &c ;—gives the promise of the Holy Spirit, 16. 16, 26 ; 15. 26 ; 16. 7 ;—prays for his disciples, 17. 1, &c. ;—his agony in the garden of Gethsemane, Matt. 26. 36 ; Mark 14. 32 ; Luke 22. 39 ;—is taken and carried before Caiaphas, Matt. 26. 57 ; Mark 14. 53 ; Luke 22. 54 ; John 18. 12 ;—is denied by Peter, Matt. 26. 69 ; Mark 14. 66 ; Luke 22. 54 ; John 18. 15 ;—is brought before Pilate, Matt. 27. 11 ; Mark

15. 1 ; Luke 23. 2 ; John 18. 28 ;—examined by Herod, Luke 23. 6 ;—crucified, Matt. 27. 53 ; Mark 15. 21 ; Luke 23. 33 ; John 19. 17 ;—buried, Matt. 27. 60 ; Mark 15. 46 ; Luke 23. 53 ; John 19. 42 ;—his resurrection, Matt. 28. 1 ; Mark 16. 1 ; Luke 24. 1 ; John 20. 1 ;—appears first to Mary Magdalene, Mark 16. 9 ;—afterwards to two disciples going to Emmaus, Luke 24. 13 ; Mark 16. 12 ;—to all the apostles, Mark 16. 14 ; Luke 24. 36 ; John 20. 19 ;—to the disciples in Galilee, Matt. 28. 16 ; 1 Cor. 15. 6 ; John 21. 1 ;—his final instructions, Matt. 28. 18 ; Mark 16. 15 ; Acts 1. 3 ;—his ascension, Mark 16. 19 ; Luke 24. 51 ; Acts 1. 9 ;—appears to Paul on his way to Damascus, 9. 4, 17 ;—speaks to him at Corinth, 18. 9 ;—appears to him at Jerusalem, 22. 17 ;—to John in Patmos, Rev. 1. 13—17.

P E T E R .

CHARACTER OF THIS APOSTLE.

A GREAT variety of natural dispositions appears even among those who possess the grace of God. Each man's peculiar temper gives a cast to his religious conduct, and while it distinguishes him from others, it exposes him to peculiar snares and temptations. Those of lively affections are apt to be unguarded and precipitate, and frequently offend through indiscreet and unseasonable exertions of zeal. But the calm and sedate, however they may deliberate, and judge wisely, often want the fervor, courage, and activity, which are necessary for difficult undertakings and extensive usefulness.

Saint Peter was naturally sanguine, bold, and confident, and through the influence of his prevailing temper he sometimes appeared forward, rash, and presumptuous. After his conversion to Christianity, however, he became distinguished by the ardor of his affection for Jesus, the overflowings of his zeal, and his noble majesty and becoming freedom. He was faithful and vigorous in the work assigned him, ever watching the motions, and springing forward before all the rest, to execute the will of his Lord.

Though Peter possessed such peculiar excellence of character, he was on one occasion betrayed into very dishonorable conduct. His denial of his Master is calculated to astonish us, and cause us to wonder how Satan

could have gained such ascendancy over his mind, as to render him, contrary to his natural temper, a most abject coward. But we are still more astonished to learn, that neither his regard for his Master, nor the influence of his religion, prevented him from committing such an unholy act.

This fall, though wicked in the extreme, was not of long continuance. The same night, and almost the same hour in which the act was committed, he was restored, and "brought back to God," a weeping penitent.

Peter's conduct was, with few exceptions, such as to win the esteem of all who valued an exemplary life. His epistle expresses the noble vehemence and fervor of his spirit, the full knowledge he had of Christianity, and his strong assurance of the truth and certainty of his doctrine.

He spent many years in laboring to promote the interests of truth and virtue, and from his indefatigable and untiring exertions to "bring souls to Christ," reaped a glorious harvest, and triumphantly propagated salvation among the Gentiles as well as the Jews.

ACCOUNT OF THE MOST REMARKABLE INCIDENTS IN THE LIFE OF PETER.

PETER the apostle was born at Bethsaida in Galilee, about eight years before the advent of the Saviour. He was the brother of Andrew, and probably, like him, had been a disciple of John the Baptist before his acquaintance with Jesus.

Of all the persons who accompanied our Lord, none appears more conspicuous than Saint Peter. He has been styled the "prince of the Apostles," and not improperly perhaps, for he generally stood forth as their leader in every transaction.

The excellence of his character, to which Jesus himself gave the strongest attestations, demands our esteem.

We must admire his warm attachment to his Master, his fidelity, fortitude, and vigor.

His original name was Simon, or Simeon; but when our Saviour called him to the apostleship, he added the name of Cephas, which signifies in the Syriac, a stone or rock, in Greek and Latin, Petra, whence we derive the name Peter. He was married, and dwelt with his mother-in-law and his wife at Capernaum, on the lake of Gennesareth, a convenient place for fishing, in which employment he was engaged, till A. D. 30. At this time he was persuaded by his brother Andrew to visit Jesus, whom their leader, John the Baptist, pointed out as the Saviour of the world. After having passed one day with him at his temporary abode, Peter and Andrew returned

to their ordinary occupation, which they pursued, probably without much intermission, till about the end of the same year, when Jesus went to the shore of the lake where they were engaged in washing their nets, and having entered into Peter's boat, (or ship, as it was called,) directed him to launch out into the deep, and cast the nets for a draught. Peter obeyed, though he had been fishing the whole night without success.

The immense number of fishes taken at that draught, was evidently designed as an omen of good, and an encouragement for him to enlist into his Master's service. The fact so plainly discovered the dignity of the Saviour, that Peter was overwhelmed with reverential awe, knowing himself unworthy to stand before this holy and exalted personage. With the deepest self abasement, occasioned by an impressive conviction of guilt, he cried out, "Depart from me, for I am a sinful man, O Lord." But Jesus immediately replied with words of comfort to his trembling servant, and reminded him that he must prepare for a nobler employment, and from that time be occupied with remarkable success in "catching men." The call went to his heart with irresistible energy; he did not then want any further inducement to become a stated follower of his Lord. Every worldly consideration gave way to higher motives; "he forsook all," his family, friends, and property, that he might devote himself to the ministry. Soon afterwards he was appointed to the apostolic office, and sent out with eleven others to preach the gospel, and confirm its doctrines by miraculous operations.

Peter, now made an apostle, began to manifest his faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are ex-

amples.—The night after “the miracle of the loaves,” when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter taking courage, said, “Lord, if it be thou, bid me come to thee on the water. And he said to him, Come.” Matt. xiv. 28.—The next day, when many of our Lord’s disciples, offended at his discourse in the synagogue of Capernaum, left him, Jesus said to the twelve, “will ye also go away?” Peter answered him thus, “Lord, to whom shall we go? for thou hast the words of eternal life; and we know, and are sure, that thou art the Christ, the Son of the living God.”—He gave a similar answer when Jesus, in private, asked his disciples, first, what opinion the people entertained of him. Having received that answer, Jesus declared Peter blessed on account of his faith.—Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus’s daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered. But alas! how unmindful or insensible was he of his Lord’s affliction on that occasion. Instead of praying, as his Master had commanded, he slept.

At the time when the infuriated mob were about to seize Jesus, to crucify him, Peter awoke, and true to his character, drew his sword, and cut off the ear of the high-priest’s servant. Thus, as he had determined, he hesitated not to hazard his life rather than forsake his beloved Master; and considering this forcible resistance, it is surprising that both he and his companions were not instantly cut in pieces. Rash and impetuous in his zeal in this instance, he forgot his own and their danger; and still more unmindful of the power he had witnessed, he

foolishly undertook to protect where protection could not be wanted, and scrupled not to use improper means.

Peter beheld his Master taken, bound, and led away as a prisoner; and perceiving him quietly submit to this treatment, he, together with the other disciples, forsook him and fled. His boasted courage failed; and probably he began to tremble for his own safety. This was a sad change indeed. Yet he seemed soon to recover; recover, alas! to fall the more scandalously. Not long after, he followed Jesus "afar off," evidently under an impression of fear. He wished to be upon the watch, that he might observe how the whole transaction would terminate. He obtained admission into the place of trial, and to avoid suspicion, mingled with the crowd. He sat down among the idle and profane servants; what poor society was this for an apostle of Christ! There the temptation commenced, the circumstances of which are described in a much more heinous light in the fourteenth chapter of Mark, than we can depict them. The look which the Saviour gave Peter at that time, pierced his very soul; and yet we apprehend that it was not a look of indignation, which would have driven him to despair, but of the most compassionate regard; it upbraided him for his treachery, but encouraged his hope of forgiveness. Then he beheld the turpitude of his transgression; and under the strong influence of shame, confusion, and pungent sorrow, he sought where he might hide his head, and vent the distress of his mind. "He went out and wept bitterly."

We read no more of this apostle, till the morning of the resurrection. The interval must have been to him a season of extreme affliction, spent in prayers and tears.

This offence, therefore, Jesus pardoned, and to testify his acceptance of his lapsed but penitent apostle, he

ordered the women to convey the news of his resurrection to Peter, and thereby favoured him with peculiar notice. The Saviour appeared to Peter after the resurrection, before he exhibited himself to any of the other apostles; and at another appearance, confirmed him in the apostolic office.—From that time forth, Peter never faltered in his faith; but uniformly manifested the greatest zeal and courage in his Master's cause.

Soon after the Lord's ascension, in a numerous assembly of disciples and brethren, Peter stated that he thought one ought to be chosen as an apostle to fill the vacancy occasioned by the death of Judas. To this they all agreed, and by ballot chose Matthias, whom they then numbered with the eleven apostles.

On the day of Pentecost, when the Holy Ghost fell on the Apostles and disciples, Peter rising up spake with a loud voice in the name of the apostles, as he had done on various occasions in his Master's lifetime, and gave the multitude an account of that great miracle. (Acts ii.)

When Peter and John were brought before the council at Jerusalem, to be examined concerning the miracle wrought on the impotent man, Peter spake in the most eloquent and firm manner. (Acts iv. 8-13.)—It was Peter who questioned Ananias and Sapphira about the price of their lands; and, for their lying in that matter, punished them miraculously with death. It is remarkable also, that, although by the hands of the Apostles "many signs and wonders were wrought," it was by Peter's shadow alone that the sick who were laid in the streets in Jerusalem, were healed as he passed by—Lastly, it was Peter who made answer to the council, for the apostles not obeying their command to "preach no more in the name of Jesus."

Peter's fame became so great at that time, that the brethren at Joppa, hearing of his living in Lydda, and of his having cured Eneas miraculously of a palsy, sent, desiring him to come and restore a disciple to life, named Tabitha, which he did. During his abode in Joppa, the Roman centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion, the Holy Ghost fell on Cornelius and his company while Peter spake.

Peter, by his zeal and success in preaching the Gospel, having attracted the notice of the inhabitants of Jerusalem, Herod Agrippa, who had killed James the brother of John, to gratify the Jews, cast Peter into prison, but an angel miraculously brought him out. After Herod's death, which happened about the end of the year in which Peter was confined by him, the Apostle went to Antioch or Rome, but soon afterwards we find him at Jerusalem again, to attend the council which was to determine the famous question concerning the circumcision of the Gentiles. This council being ended, Peter returned to Antioch, where he gave great offence by refusing to eat with the converted Gentiles. But Paul withstood him "to the face," rebuking him before the whole church for his pusillanimity and hypocrisy. (Gal. ii. 11-21.)

His subsequent life, which was protracted to a considerable length, was spent in active exertions for the honour of his Master, and he finished his course in an honourable manner. He died a martyr at the age of about seventy-five years, and sealed with his blood the truth which he had preached. His Lord had foretold that he should be taken off by a violent death, even that of crucifixion, (John xxi. 18, 19.) and this came to pass under the tyranny of Nero.

It is believed that both Peter and Paul suffered martyrdom at Rome about the same time, and that the former was crucified with his head downwards, at his own desire, as if he thought himself unworthy to resemble his master in this particular. Be that as it may, we believe he now appears in glory, where, amongst all the noble army of martyrs, he will admire and praise his God and Saviour, and reign with him for ever and ever.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF PETER.

Peter, [a rock or stone,] the son of Jonas, and brother of Andrew, John 1. 40;—his name originally was *Simon*, 41;—Jesus called him *Cephas*, or *Peter*, which is of the same import, 42;—attends Jesus, Matt. 4. 14; Luke 5. 11; John 1. 41;—rebukes him, Matt. 16. 22; Mark 8. 32;—is sharply rebuked by Christ, Matt. 16. 23;—acknowledges him to be the Messiah, 16; John 6. 69;—protests that he will not deny him, Matt. 26. 35;—draws his sword in defence of Christ, and cuts off Malchus' ear, John 18. 10;—denies him, Matt. 26. 69; Mark 14. 69; Luke 22. 54; John 18. 15, &c. 25;—sees him after his resurrection, Luke 24. 34; 1 Cor. 15. 5;—three times avows his love to Christ, John 21. 15—17;—addresses the disciples about a successor of Judas, Acts 1. 15;—his

speech to the Jews on the day of Pentecost, 2. 14;—cures a lame man at the gate of the temple, 3. 1;—imprisoned together with John, 4. 3;—many cures performed by him, 5. 15;—imprisoned, and released by an angel, 18, 19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8. 17;—confounds Simon Magus, 30;—cures Eneas of the palsy, 9. 33;—raises Dorcas to life, 36;—converts Cornelius, 10. 34;—defends himself about preaching to the Gentiles, 11. 2;—imprisoned by Herod, and delivered by an angel, 12. 3, &c.;—opposed by Paul, Gal. 2. 11;—expects to die soon, 2 Pet. 1. 14;—his testimony to the transfiguration of Jesus, 18;—commends Paul's epistles, 3. 15.

ANDREW.

CHARACTER OF THIS APOSTLE.

THE predominant trait in the character of this individual, seems to have been a wish to promote the happiness of mankind. This holy and benevolent desire led him, on every suitable occasion, to introduce his connections, friends, acquaintances, and others, to Jesus, that they might be brought to a saving acquaintance with him.

He discovered a generous readiness to impart to others that knowledge of Christ, which he found to be so unspeakably delightful. Thus he manifested one of the most striking characteristics of a true Christian. How evidently diffusive is the nature of genuine piety !

In the personal appearance of Andrew, there must have been much to admire; for the sympathy which exists between the soul and body, could scarcely have been so imperceptible, in this instance, as not to express through the countenance something of those holy and benevolent principles by which he was so eminently distinguished.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF ANDREW.

ANDREW was a native of Bethsaida, and brother of Peter. The early part of his life was spent with his brother in fishing. When John the Baptist attracted so much attention by preaching in the wilderness, Andrew went to hear him, and probably by that means became converted to Christianity. Soon after this, as he stood with John, and another disciple, (probably John the evangelist,) Jesus appeared, and John the Baptist pointed him out to them as "the Lamb of God, which taketh away the sin of the world."

Andrew's heart was at once touched with a sense of Christ's peculiar honors and claims, and immediately followed him. The Saviour marked the disciples, who were watching his steps, and with great condescension invited them to his temporary abode, where he admitted them to a free and delightful intercourse with himself. Andrew's bosom burned with a desire to recommend Jesus to the notice and esteem of others. He hastened to his brother Peter, and persuaded him to go to Jesus.

Thus it was by the influence of Andrew, that the eminent saint whose life we have just noticed, was "brought to Christ," and became savingly acquainted with him.

In the same manner many have been induced to seek the Saviour through the report or invitation of others, especially through the information of those who have truly beheld his glory.

After accompanying our Saviour to the marriage in Cana, Andrew and Peter returned to their ordinary occupation, not expecting perhaps to be further employed in his service. Some months after, Jesus met them while fishing, as described in the preceding pages, and called them to a regular attendance on his person and ministry.

Many are of the opinion, that Andrew preached in Scythia; others, that he went as a missionary to Greece. The former supposition is probably correct, though he might have visited many other parts of the country. It is said that he wrought many miracles, and suffered many hardships in the wild parts of Scythia. At length, the pro-consul observing the multitudes that, by the apostle's preaching, were renouncing paganism, and embracing Christianity, and being not a little offended at his opposing his mandates for the re-establishment of idolatry, condemned him to death. After they had cruelly torn his naked body, he was led out with great serenity of mind to be crucified. His cross was made in the shape of the letter X. To this he was fastened, not with nails, but cords, to make his death more painful and lingering. He lived in this condition three days, during which time he continued to exhort the people, and to pray for his enemies.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF ANDREW.

Andrew, [a strong man,] called, attends Jesus, John 1. 40;—Matt. 4. 18, 19;—his answer about the loaves and fishes, John 6. 8;—

introduces Greeks to Jesus, John 12. 22;—asks him about the signs of the times, Mark 13. 3.

JOHN.

CHARACTER OF THIS APOSTLE.

ALL the apostles of Jesus, except the traitor, possessed a real excellence of character, which, though similar in all, still appeared somewhat different in different individuals. They believed and felt the same principles, and were endowed perhaps with equal integrity; whilst the natural temper of each gave a bias to his conduct, and a trait to his manners, which distinguished him from the rest of his brethren, and which enhanced or diminished the value of his friendship.

Saint John's disposition bore a close resemblance to that of Andrew. They were both actuated by the same philanthropic principle. The former possessed more resentment, perhaps, than the latter, though the general cast of his temper was that of uncommon mildness and amiability.

The strong affection and close union which subsisted between him and his Lord, may be ascribed to their reciprocal feelings, occasioned by the similitude of their dispositions.

With very few exceptions, his conduct merited the highest commendation. His personal appearance, while young, is supposed to have been very beautiful, from the perfect symmetry of his features, and the mildness of his expression.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF JOHN.

THIS son of Zebedee was a native of Bethsaida, and a partner with his brethren, Peter, James, and Andrew, in the concerns of their trade. He was the youngest of the Apostles.

John was one of the three honored companions of Christ, who were permitted to behold him upon the mount of transfiguration. Probably from that heavenly vision he was led with greater earnestness to contemplate and admire his divine Master, of whose dignity he had received such transcendent proof.

Yet even in John, who enjoyed the most intimate communications with the Saviour, we perceive the depravity of human nature. He felt the conflict arising from "the flesh lusting against the spirit," and disclosed some failings that we should not have expected in an apostle, and especially in one so much distinguished for his meekness and love. In Mark ix. 38-40, and in Luke ix. 49-50, we have an account of conduct, which betrayed a narrowness and bigotry of mind, that was unbecoming the character of John, and, as it deserved, met with a reproof.

We are obliged to take notice of another instance, in which the lustre of this eminent character was tarnished. When our Lord was travelling to Jerusalem for the last time, and had just foretold his approaching passion, the apostles, James and John, preferred a petition, that they might be appointed to the highest posts in his king-

dom, (Matt. xx. 20-23. Mark x. 35-41.) The request arose from their carnal notions of the Messiah's erecting a temporal dominion, and evidently savored of an ambitious spirit. A reproof was necessary, and accordingly the Saviour reprehended them, though with peculiar mildness. He did not withdraw his kindness from them. They still remained his constant attendants, and John continued his most intimate friend. Such were their exertions to overcome temptation, to avoid any thing which was offensive to their beloved Master, and to employ all their faculties in advancing his cause, that they merited some distinction. John was sent in company with Peter to prepare the passover; (Luke xxii. 8.) and during the last solemn celebration of that festival, "John leaned on the bosom of his dear Lord." (John xiii. 23-26.) In that place, which was granted him as a token of peculiar affection, he could propose questions, unheard by the rest; and accordingly, having asked who was the traitor, he first received the intimation that Judas was the man.

When Jesus hung upon the cross, he looked on John, and gave him a signal token of regard. He requested his dear Mother to consider this beloved disciple as her son, and commended her also, in her disconsolate state, to the care of John.

After the ascension of Christ, John appeared more conspicuous, and probably shone with greater splendor than before. He is described as continuing in holy fellowship with his brethren, resolutely adhering to the cause of his Master amidst formidable dangers, and boldly and vigorously pursuing the grand objects of his sacred functions.

Having labored like a faithful servant of Christ

for several years in Jerusalem and its vicinity, he removed to Ephesus, and there took his circuits, to promulgate the Gospel in that region, where he established many Christian societies.

In A. D. 95, Domitian, the Roman Emperor, commenced an inveterate persecution against the Christians, and, it is said that "John was carried to Rome, where he was plunged into a caldron of boiling oil without being hurt." Soon afterwards he was banished to the isle of Patmos, where he wrote his revelation.

Domitian was killed A. D. 96, and Nerva, his successor, recalled all who had been banished. John then returned to Ephesus, being, at that time, about 95 years of age. The bishops and Christians of Asia then urged him to write an account of what he had heard from the Saviour. He complied, and wrote his Gospel, after a public fast and day of prayer.

He was a distinguished writer. No other part of the Bible contains such exalted opinions of God and his kingdom, as the book of the Revelations, which was written by this apostle. They are calculated to excite wonder, love, and joy. His epistles, too, evince the distinguishing part of his character. In one word, this inspired author breathed nothing but love, the peculiar badge of the Christian profession.

John outlived all the other apostles, and became so infirm that he could scarcely go to the assembly of the church without being carried by his friends. Being unable at that time to make long discourses, his custom was to say to the people in all assemblies, "MY DEAR CHILDREN, LOVE ONE ANOTHER." At length they grew weary of this concise and repeated exhortation, and when he was informed of this, his answer was, "this is what the Lord

commands you, and this if you do it is sufficient." He died in Ephesus, at the age of about 100, and was buried near that city.

Though Saint John had bright views of heavenly things during his life, still they were comparatively faint and obscure. He then saw "through a glass darkly," but now he sees "face to face." Now he is favored with clearer and larger discoveries of the glories of God and the mysteries of redemption, and now he better understands the excellency of "the holy Jerusalem," in which is "the throne of God and of the Lamb."

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF JOHN.

John, [the grace or gift of God,] called by Jesus, Matt. 4. 21 ;—leans on the bosom of Jesus, 13. 23 ;—receives Christ's mother after the cru-

cifixion, 19. 25 ;—his attestation to the divinity and humanity of Christ, John 1. 1, &c. ; 1 John 1. 1 ;—banished to Patmos, Rev. 9. 1.

PHILIP.

CHARACTER OF THIS APOSTLE.

OUR remarks upon the predominant features of the character of Andrew, and John, will apply with particular aptness to the disposition of Philip. The same ardent love of Christ, and universal benevolence which distinguished them, were strikingly manifested in the acts of this individual.

Though all the apostles possessed an uncommon degree of these heavenly traits, still they appeared more prominent in the character of Philip, James, and John, than in that of the others, and thereby they obtained from their Master manifestations of his peculiar love and esteem. Their virtues were singularly engaging and attractive, so much so, that in his affection for them, the Saviour yielded to those sensations which incline us to prefer one companion to another. We presume not to comment upon this conduct, or to make further inquiries why the twelve were not equally dear to the Saviour. He loved them all with "greater love than man hath ever shown," though some of them were evidently honored by him above the rest.

Philip possessed less argumentative power, perhaps, than most of his brethren, though his mild and affectionate entreaties were irresistible to a feeling heart.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF PHILIP.

PHILIP, as well as Peter, Andrew, and John, was a native of Bethsaida.

When Jesus was on his way to Galilee, he saw Philip, and said unto him, "Follow me," and the man was induced from that hour to forsake his former occupation, and become the attendant of Jesus.

All the disciples of Christ do not "come to him," in the same way. Some owe their knowledge of him, and their first good impressions, to the operations of the Holy Spirit, applied through the instrumentality of their friends or connections in life, while others are called, not through any previous acquaintance with religious persons, but by an immediate, and, as it were, visible exertion of divine grace. He is "found of them who sought him not." God speaks suddenly, not to their ears only, but to their hearts, prevents their objections, overrules their purposes and desires, and makes them "willing in the day of his power," to alter their course and follow a new master.

From this direct and immediate application of the regenerating influences of the Holy Spirit, Philip became converted. What joy and exultation then filled the heart of this new believer; he felt the warmest affections of gratitude, love, and zeal, and hastened to spread the influence around him. Unable to contain the rapturous delight then produced in his soul, and wishing others to be as happy as himself, he took the first opportunity of

telling his friend Nathaniel, that he had found the promised Messiah.

And who that have obtained the knowledge of Jesus, will not burn with a desire to recommend him to the notice and esteem of their friends? Have we not a friend whom, through a plain and faithful testimony of our experience, we may introduce to the Saviour?

When Nathaniel endeavoured to reason with Philip, concerning the character of Jesus, intimating his belief that no good thing, much less such a holy being as the Saviour, could "come out of Nazareth," the new convert did not feel disposed to argue the point with his friend, but affectionately invited him to "come and see." Philip was assured that a sight of his beloved Master, and conversation with him, would settle all difficulties, and remove all prejudices. The result is described in John i. 47-51.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF PHILIP.

<i>Philip</i> , [warlike, lover of horses,] attends Jesus, John 1. 43 ;—Jesus	questions him about the loaves, 6. 5 ; —he desires to see the Father, 14. 8.
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JAMES.*

CHARACTER OF THIS APOSTLE.

JAMES MAJOR and John, are so frequently mentioned together, that we often find the same things related of them both. They appear to have been equal participants in many important transactions, where they were probably actuated by the same motives.

The appellation which was given them when they were ordained to the apostleship, ("Boanerges," sons of thunder,) we presume does not imply that the manner of their address was terrific, which would be inconsistent with their gentle and loving spirit.

Some eminent divines are of the opinion, that it denotes the fervor of their zeal, and the efficacy of their preaching, which, like thunder, shook many hearts, and overcame the strongest opposition; others think that this singular name was given them because they asked permission of our Lord to call down fire from heaven to consume certain Samaritans. (Luke ix.)

No one can doubt the sincerity of the pretensions of James, who will thoroughly and impartially investigate his character, by comparing his acts with his profession.

Alexandrinus informs us, that the man who brought James before the judges, was so affected with his constancy in confessing Christ, that he declared himself a Christian, and was condemned, as well as the apostle, to be beheaded.

* See Frontispiece.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF JAMES.

JAMES, surnamed Major, or the elder, to distinguish him from James the younger, brother of John the Evangelist, and son of Zebedee and Salome, was of Bethsaida. He, like his brethren, left his property to follow Christ, and with few exceptions, walked worthy of the vocation wherewith he was called. Yet that ignorance, pride, and perverseness, which remain with the best characters, led him on one or two occasions to lose sight of this wholesome instruction, "let no man glory in men." We wonder how any one who lived so near to Jesus, and appeared to imbibe so much of his heavenly spirit, could cherish such sordid hopes as to desire temporal advancement. Yet James retained the expectation of the erection of a temporal kingdom by his master, (notwithstanding the frequent assurances that Christ's "kingdom was not of this world,") and coveted an exalted station therein.

We have already stated, that James and John requested that they might possess the chief post in their master's kingdom, having reference to his advancement in this world.

While we behold such avaricious corruption in the favored companions of Jesus, have we not reason to tremble for ourselves?

O Lord, subdue in us all carnal affections, remove that thirst for power and wordly distinction, which, rising up in our hearts retards our spiritual growth, and binds

us down to earth. O make us willing to "give up all for Christ," "who for our sake became poor, that we through his poverty might be made rich." He set us an example of the most generous condescension in relinquishing a state of heavenly glory, appearing in the very lowest condition, and consenting to ransom the captive souls of men at the price of his own blood. If we, then, profess to follow the Saviour, we see what dispositions become us.

In Luke ix. 51—56. we have an account of improper resentment on the part of James and his brother John.

The warmth of these apostles upon that occasion must be ascribed, in part at least, to their prejudice against the Samaritans, whom they had been taught to hate. So great is the force of education !

Saint James' habitual aim, however, seems to have been to do the will of his Master; and so great was his zeal in labouring for him, that he sometimes overreached the spirit of the gospel. An instance of this kind has already been cited. When his failures were pointed out by the Saviour, he mourned over them with heartfelt sorrow, and asked forgiveness for those sinful acts which through his weakness he had committed.

In A. D. 42, "Herod Agrippa stretched forth his hands to vex certain of the church." Acts xii. 1, &c. Many of the leaders of the church fell under his cruel resentment, and as James was a conspicuous Christian, he was seized, and slain by the sword. Thus he who had been so dear to Jesus soon finished his labors, and, the first of the twelve, received the crown of martyrdom.

The loss of so valuable a life, when Christianity stood in need of every support, was an afflicting dispensation. But perhaps the violence and cruelty of the oppressor,

instead of checking, promoted the progress of the gospel. Did it not appear more glorious through St. James's readiness to suffer in its defence, and through the subsequent perseverance of his associates in the ministry, who continued to despise or disregard the menaces of their enraged persecutors?

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF JAMES MAJOR.

James, [supplanter, underminer,] usually called the *Greater*, or Elder, to distinguish him from James the *Less*, the brother of John, called to attend Jesus, Matt. 4. 21;—his

zeal reprov'd, Luke 9. 54;—his request to sit at the right hand of Jesus, Matt. 20. 20; Mark 10. 35;—put to death by Herod Agrippa, Acts 12. 2.

BARTHOLOMEW OR NATHANIEL.

CHARACTER OF THIS APOSTLE.

THERE can be no doubt that the names, Bartholomew and Nathaniel, as used in the New Testament, referred to one and the same person; therefore we shall use those names indiscriminately.

Nathaniel, though a moral man before his conversion to Christianity, was evidently shackled by the influence of popular prejudice. He exercised his judgment, it is true, in reasoning upon those points which were not clear to his mind, but through the influence of his early education, or from some other cause, he had not viewed "the things that belonged to his everlasting peace" in the light of Gospel truth. We have an illustration of this in his first interview with Jesus. (John i. 43, &c.) When the Saviour saw him coming, he exclaimed, "Behold an Israelite in whom is no guile." Nathaniel, with his usual inquisitiveness, asked, "Whence knowest thou me?" The Saviour's answer at once removed his doubts and scruples. He acknowledged the presence of his God and Saviour, and "readily gave away his heart to him." Through the regenerating influence of the Holy Spirit, his bigotry was dissipated, and he attained "that knowledge which maketh wise unto salvation."

Thus likewise, in all cases, the sincere inquirer after that knowledge, shall be favored with light, strength, and comfort.

SKETCH OF THE LIFE OF BARTHOLOMEW.

THIS Apostle was a native of Cana, in Galilee, where he resided when Philip informed him that he had found the promised Messiah. It will be recollected that Nathaniel, at this interview, would not admit that "*any* good thing could arise from the infamous town of Nazareth." He was, however, sufficiently candid and impartial in his search after the Messiah, to comply with Philip's invitation, though he did not believe his report: or, perhaps he was induced to do so only from friendship, not wishing to wound the feelings of his friend by refusing to go with him.

We must admire the compassion the Saviour manifested on this occasion. So far from upbraiding Nathaniel for his incredulity, he condescended to converse freely, and in the most friendly manner, with him. Then it was that Nathaniel "saw and believed." In the rapture of his soul, he exclaimed, "Rabbi, (Master,) thou art the son of God! thou art the king of Israel." His faith was honored and encouraged by a promise of enlarged manifestations of Christ's glory.

He became a faithful and zealous Christian, and laboured for his new Master with great success in the regions around Persia and Armenia. When he went to Armenia, he found it "overrun with idolatry," but he prevailed with multitudes to relinquish their idols, and to serve the living God, by which he so far enraged the priests, that they first inhumanly tortured his body, and then crucified him.

It may be proper to add, in this place, some of the reasons for supposing that the names Bartholomew and Nathaniel, as used in the Gospels, referred to one person. We extract the following from Calmet.

1st. No notice is taken of Bartholomew's calling, unless this and Nathaniel refer to one and the same individual.

2nd. The evangelists who speak of Bartholomew, say nothing of Nathaniel; and John, who speaks of Nathaniel, says nothing of Bartholomew.

3d. Bartholomew is not a proper name; it signifies *son of Ptolemy*, besides which he might be named Nathaniel, i. e. Nathaniel son of Ptolemy.

4th. John seems to rank Nathaniel among the apostles, when he says that Peter, Thomas, the two sons of Zebedee, (James and John,) Nathaniel, and two other disciples, being gone a fishing, Jesus showed himself to them. (John xxi. 2, 3.)

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF BARTHOLOMEW.

Bartholomew, or *Nathaniel*, [the gift of God,] was of Galilee, Acts,

1. 13;—attends Jesus, John 1. 45—50;—saw Christ after his resurrection, 21. 2.

THOMAS.

CHARACTER OF THIS APOSTLE.

So far as we extend our researches in this work, we aim at a candid investigation and exposition of all the characters before us, and to present with equal force and candor the evil as well as the good traits which were exhibited in the character of each individual.

Thomas manifested the strongest love for the Saviour. So warm was his affection for him, that on one occasion he expressed a willingness to die with him, as shown in the sketch of his life. But with all this faith, love, and zeal, which he manifested on ordinary occasions, he sometimes sunk into distressing and injurious unbelief. His greatest failing seemed to be incredulity, a striking instance of which we find described in John xx. 24—29.

We do not recollect an instance where he doubted the truth of our Saviour's representations, but he rejected the testimony of all the apostles, in one or two instances. It is believed, however, that this stain in his character was, in a great degree, removed by the faith and zeal which he displayed in his riper years.

SKETCH OF THE LIFE OF THOMAS.

THOMAS the apostle, called in Greek, Didymus, was a Galilean as well as the other apostles, but the precise place of his birth, and the circumstances of his calling, are unknown. He was appointed an apostle A. D. 31, and continued to follow the Saviour during the three years of his preaching. A little before the passion of Christ, when Jesus proposed to go to Judea to raise Lazarus, Thomas said to the rest, "Let us also go, that we may die with him;" meaning, that by going to Judea, they should be exposed to certain death, from the hatred and malice of the Jews against his Master. Thomas was not with the other disciples when Jesus appeared to them for the first time after his resurrection, and upon the report being carried to him, he refused to credit the testimony. He presumptuously required the conviction of his own senses before he would allow the appearance to be the very body of his Lord. Thomas, it seems, remained in this state of darkness and unbelief for a whole week. On the eighth day, Jesus came in the same miraculous manner as before into the midst of the apostles assembly. Having declared an affectionate regard for them all, he condescended to address the incredulous apostle, who was then present, and for his full satisfaction offered him the very proofs which his presumption had demanded. Thomas was ashamed and humbled; convinced by such undeniable evidence, he acknowledged not only the resurrection but the Godhead of his Saviour, and worshipped him with profound reverence and adoration, crying

out, "my Lord, and my God." His former weakness was then pardoned, and his faith, though it rested on sensible demonstration, was graciously accepted. Jesus rebuked him, but with tenderness, for having so long refused his credence; and pronounced a peculiar blessing on those who, with real humility of mind, yielded an unfeigned assent and submission to the Gospel, even though such strong testimonies should be withheld as a sceptical and arrogant caviller might require.

It is believed, that in the distribution of the apostles to the several parts of the known world to preach the Gospel, Parthia was allotted to Thomas. He travelled very far east, and probably laboured some time on the peninsula of India, where he at last fell a victim to the rage of the heathen. They fell upon him while he was intent at prayer, and killed him.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF THOMAS.

Thomas, [a twin sound,] called in Greek, *Didymus* :—appointed an apostle, Luke 6. 13—15;—manifests a willingness to go to Judea with his Master and die there, John 11.

16;—asks the way to the Father, 14. 5;—his disbelief of the resurrection of Jesus, 20. 24, 25;—his subsequent confession and adoration, 20.

MATTHEW.

CHARACTER OF THIS APOSTLE.

MATTHEW exhibited the most exemplary character. In his deportment he was sedate and thoughtful, showing on all occasions a suitable degree of dignity and propriety of conduct. He was deliberate and inquisitive, though his zeal for the ministry of the Gospel, and his piety, were fervent and active. He possessed a great share of that contempt for the world which characterized the acts of the Saviour, and in a life of appropriate abstinence, proved the sincerity of his profession.

We are led to believe, from his success in preaching, that he reasoned with great powers, warned with awful solemnity, and invited with the most pathetic eloquence and affectionate regard.

That for which he is eminently distinguished, is the distinctness and particularity with which he related many of our Lord's discourses and moral instructions. Of these, the sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on the mount of Olivet, are examples. He also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. In one word, the whole of Matthew's gospel is a piece of history, the most singular in its composition, the most wonderful in its contents, and the most important in its object, perhaps, that was ever exhibited to mankind.

SKETCH OF THE LIFE OF MATTHEW.

MATTHEW, whose Hebrew name was Levi, the son of Alpheus and Cleopas, was a native of Galilee, but of what city or tribe we are not informed. Of his early life but little is known. He was a Jew by religion, and a publican or tax-gatherer by profession.

The duties of his office were to collect the revenue exacted from the Jews by the Roman emperor. Those who held this station were generally so oppressive in their exaction, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind. It was therefore a very unpleasant though lucrative business. His ordinary abode was at Capernaum, and his office, "the receipt of custom," was out of the city, near the sea of Tiberias, whence he was called by Jesus to follow him.

Soon after Matthew became converted, he entertained his beloved Master at his own house. A great feast was provided for the occasion, and many publicans and other former associates of Matthew were invited. This he did probably to show his grateful regard to the Saviour, and to give others an opportunity of receiving benefit from his conversation. For a description of this interview, see Luke v. 29, &c.

We admire the condescension of this exalted guest, who was willing to mix with any company where there was a prospect of doing good, and who, upon this occasion, conversed in a familiar manner with persons of an ignominious reputation. He did not maintain an intercourse with them as a partaker or encourager of their

evil deeds, but from a real desire to save their precious souls, like an attentive physician visiting his patients to heal and restore them.

About this time, being the first year of Christ's ministry, Matthew was called to the office of an Apostle. Though he was named as the seventh among the Apostles, still he was one of the most efficient aids to the Saviour. The great and glorious cause in which Jesus was engaged, found in Matthew a sincere, devout, and constant advocate.

He continued with Christ, a familiar attendant on his person, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrection.

After our Saviour's ascension, he remained for some length of time at Jerusalem with the other apostles, and with them, on the day of Pentecost, was endowed with the "gift of the Holy Spirit."

While in that city, Matthew wrote his Gospel, the original of which he completed probably in the eighth year after the ascension. It is supposed by many that he took notes and kept a memorandum of events during his travels with the Saviour, and that immediately after the ascension, he commenced collecting, arranging, and filling up his manuscripts, for the book called his Gospel. It is evident that this book, or the materials for it, were written at different periods.

"The composition of this Gospel, (says Mr. Taylor,) is not in its nature like that of an epistle written on the spur of an occasion. It might be composed at intervals, according to the judgment or convenience of the author, who might see occasion to add to the first copy, and might at the close of his labors, leave a work much enlarged, or differently arranged, from what it originally

was. There are unquestionable evidences, he thinks, of these second edition variations in some of the sacred writings, though critics have generally disregarded them. Suppose then that the death of Stephen happened about seven or eight years after the ascension; that the propriety of giving a written document to those believers who were 'scattered abroad' on this occasion appeared so evident to the apostle Matthew, that he favored them with memoirs of the life, death, and doctrine of Jesus, written in Syriac, their native tongue. This would be the first publication of his Gospel."—See "Taylor's Calmet," under the word Gospel.

Soon after the above date, the apostles dispersed to different parts of the known world, in compliance with their Divine Master's command, to "preach the Gospel to every creature," and to proclaim the "glad tidings" to the heathen. Matthew went to Persia, Parthia, and Ethiopia. In the last named place he established churches, ordained ministers to build them up, and produced a great reformation among the inhabitants. It is believed that he was put to death at Nadabar, a city of that country.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF MATTHEW.

Matthew, or *Levi*, [gift of the Lord, [called to attend Jesus, Matt. 9. 9; Mark 2. 14; Luke 5. 27;—Makes a feast, and introduces many publi-

cans and sinners to Christ, Matt. 9. 10;—numbered with the apostles, 10. 3; Mark 3. 18; Luke 6. 16; Acts 1. 13.

S I M O N .

CHARACTER OF THIS APOSTLE.

OF the character of Saint Simon we know but little. His name is mentioned in but few places in the Gospels, and even there without any accompanying remarks in relation to him individually. The traditionary history of his life is also so vague and uncertain, that we do not feel justified in drawing much from that source.

In Matt. x. 4. and Mark iii. 18. Simon is called "the Canaanite," not from being a native of Canaan, *Xanaav*, which would have been *Xanavaos*, but from the Hebrew כּנַע, *kana*, to be zealous, whence he is called in Greek Ζηλωτης, *Zelotes*, or the zealot, from ζηλω, to be zealous. Hence we infer that he was distinguished for zeal, for the names of persons, in those days, indicated the peculiarity of the person alluded to.

SKETCH OF THE LIFE OF SIMON.

WE have already stated, that the authentic accounts of this individual's life are exceedingly limited. He was the son of Mary and Cleopas, and cousin-german of Jesus.

He was appointed to the apostolic office, accompanied the Saviour in his journeys, and became a preacher of the Gospel. It is said that "he made many converts in Upper Asia, Colchis, and some parts of Scythia," and that "the magistrates of those places were so exasperated against him, that they threw him into prison, and after punishing him there severely, ordered him to be crucified."

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE THE EVENTS ATTENDING THE LIFE OF SIMON.

Simon, [that hears, or obeys,] his relationship, Matt. 13. 55; Mark 6. 3;—called Zelotes, (zealot,) Luke

6. 15; Acts 1. 13;—called also "the Canaanite," which signifies the same as Zelotes, Matt. 10. 4; Mark 3. 18.

JUDE OR JUDAS.

CHARACTER OF THIS APOSTLE.

IN attempting to describe the character of St. Jude, we must be permitted to refer to his own writings. If they express the sentiments of his own heart, of which we have no doubt, then we are justified in forming an opinion of his character from the epistle which bears his name.

That piece of writing is short, but full of vigorous expressions of heavenly grace. The apostle there forcibly represents the detestable doctrines and practices of certain false teachers, and reproves those profligate perverters of sound principles, with a holy indignation, and just severity, and thus expresses his detestation of invidiousness and corruptness. He also exhorts all sound Christians, with genuine apostolic charity, to have tender compassion on the impenitent, and to endeavour vigorously to reclaim them.

The expressions in his epistle are remarkably strong, the language animated, and the figures bold, apt, and striking. Such expressions could hardly emanate from an unsound, corrupt, or vicious heart.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF JUDE.

IN the catalogue which Luke gives of the apostles, chap. vi. 14, 15., James the son of Alpheus, Simon called Zelotes, and Judas the brother of James, are mentioned. In the catalogue, Acts 1. 13., we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3., in the place of Judas there is Lebbeus, whose surname was Thaddeus; and in Mark iii. 18., Thaddeus simply. Wherefore, as all the evangelists agree that there were only twelve apostles, we must suppose that Judas, the brother of James, was surnamed Lebbeus and Thaddeus. The appellation of *the brother of James* was given to Judas, probably because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

We have shown that James, the son of Alpheus, was our Lord's *brother*, or cousin-german. From this it follows, that Judas, the brother of James, stood in the same relation to Christ. Accordingly, we find James and Joses, and Simon and Judas, expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3. We have no account of the time and manner in which Judas the brother of James became Christ's disciple. But the history of his election to the apostleship is given, Luke vi. 13. Perhaps, like some others of the apostles, he was originally a follower of the Baptist, on whose testimony

of Jesus, he believed him to be the Messiah. None of the evangelists have said any thing of Jude after he became an apostle except John, who tells us, that when our Lord spoke what is recorded, John xiv. 21., Jude saith to him, "Lord, how is it that thou wilt manifest thyself to us, and not to the world?" Jesus answered and said to him, "If a man love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him;" meaning, that after his resurrection he would show himself alive to his apostles; and that he and his Father, by the spiritual gifts bestowed on them, would make their abode with them; that is, would show that they were present with them in all their ministrations. Accordingly, Judas the apostle was one of those to whom Jesus appeared at different times after his resurrection. He was also one of the one hundred and twenty upon whom the Holy Ghost descended, in the visible shape of flames of fire, on the memorable day of Pentecost. Being therefore an eye-witness, and endowed with the Holy Ghost, he, no doubt, joined his brethren the apostles in witnessing their Master's resurrection from the dead, and shared with them in the reproaches and sufferings which befell them on that account. Lardner conjectures that Judas the apostle was a husbandman before he became Christ's disciple; founding his conjecture on a passage of the apostolical constitutions, where the apostles are made to say, "some of us are fishermen, others tent-makers, others husbandmen." He adds, "undoubtedly several of the apostles were fishermen; but by the better part of the sentence no more may be meant than that there was among them one tent-maker, even Paul; and one husbandman, intending perhaps St. Jude. For Hegesippus,

as quoted by Eusebius, writes, that when Domitian made inquiries after the posterity of David, some grandsons of Jude, called the Lord's brother, were brought before him. Being asked concerning their possessions and substance, they assured him that they had only so many acres of land, out of the improvement of which they both paid him tribute, and maintained themselves with their own hard labor. The truth of what they said was confirmed by the callousness of their hands," &c. On this passage Lardner's remarks are, "Hence some may argue that St. Jude himself had been a husbandman, and from this account, if it may be relied upon, we learn that this apostle was married and had children."

Jude lived to a great age, and his life being thus prolonged, we may suppose, that after preaching the gospel, and confirming it by miracles, he went into other countries for the same purpose. It is generally believed that he died a natural death. Jerome, in his commentary on Matt. x. 35., says, "That the apostle Thaddeus, called by the evangelist Luke, *Judas the brother of James*, was sent to Edessa, to Agbarus king of Osroene."

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF JUDE.

Jude, or *Judas*, [praise of the Lord,] is called Lebbeus and Thad-

deus, or the brother of Jesus, Matt. 10. 3; 13. 15; Mark 3. 18; 6. 3; Luke 6. 16; Acts 1. 13.

JAMES, MINOR.

CHARACTER OF THIS APOSTLE.

THIS individual was a firm believer in the doctrines of the gospel, and a happy subject of their influences. On account of his holiness and purity of life, he was sometimes called "James the just." Jerome informs us that many of the Jews so greatly esteemed him, that they sometimes strove to touch the hem of his garment, in order to become purified by the virtues which they supposed would thus be imparted to them.

With the true spirit of a faithful minister of Christ, he "shunned not to declare the whole counsel of God." His deportment was grave, and becoming to one of his calling. He did not possess that degree of mild and persuasive eloquence which distinguished some of the other apostles, but we have reason to believe that he could depict the "awful judgments that await the finally impenitent," in such a vivid light, as to cause the sinner to tremble before him. For this he became distinguished, and in the exercise of this faculty he forfeited his life.

How important it was, that when the ministry of the gospel was confined to so few, that the different qualifications and traits of character should be so diffused among the little band, as to be suited to the various dispositions and conditions of those with whom they had to deal.

ACCOUNT OF THE MOST REMARKABLE EVENTS IN THE LIFE OF JAMES.

JAMES, surnamed *Minor*, or the *less*, (probably because he was of lower stature, or younger than James Major, the son of Zebedee,) was son of Cleopas (or Alpheus) and Mary, sister of the Virgin Mary, and consequently cousin-german to Christ. As the Hebrews called such near relations *brethren*, it is more than probable that this apostle was the individual called the "Lord's brother" in Gal. i. 19. He was called at an early period in our Lord's ministry, and from his superior talents and zealous labours in promoting Christianity, soon rose to eminence in the church.

In the council of Jerusalem, (A. D. 51.) James made a speech in favor of the converted Gentiles, and gave it as his opinion that such a yoke as was imposed upon them by the church ought to be removed. Acts xv. 13—21. The council was governed by what he said, and the result was favorable to the Gentiles.

He was appointed Bishop of Jerusalem, and there discharged the duties of his high and important office with the greatest fidelity. He was considered "a pillar of the church."

The progress of the Gospel alarmed the chief-priest of the unbelieving Jews, and he became so jealous of his power, that he resorted to coercive means to stop the farther advancement of Christianity. He endeavored to destroy Paul, but "the Lord delivered him out of the

hands of the oppressor." Enraged at the disappointment of his malice against this devout Christian, he resolved to avenge it upon James. Accordingly, he improved the favorable opportunity then afforded by the death of Festus, before the arrival of his successor, and sent Ananus, his son, to summon James and some others to appear before the Sanhedrim, requiring them to renounce the Christian faith. They carried James to the top of the battlements of the temple, with a view to make him renounce in the most public manner. Upon his refusal to comply with their unholy command, they threatened to cast him down if he persisted in his course. Instead of gratifying their desires, he began with increased zeal and firmness to declare his unshaken belief of the truths of the Gospel, and there affirmed, that death itself, with all the horrid forms in which it was then approaching him, should not cause him to deny his Saviour.

The last trying moment arrived, and James again assured those who came to hear his recantation, that they never could prevail on him by any means in their power, to swerve from his purpose; upon which they threw him down headlong from the place where he stood. Though sadly bruised, he was not killed by the fall. He arose upon his knees, and while praying for his murderers, they inhumanly bruised him with stones, till one more mercifully cruel than the rest, with a fuller's club beat out his brains.

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF JAMES.

James the *Less*, or younger, the kinsman, or the brother of Jesus an apostle, Matt. 13. 55; Gal. 1. 15;—Jesus appears to him after his resurrection, 1 Cor. 15. 7;—addresses

the apostles about the discipleship of the Gentiles, Acts 15. 13;—the author of the epistle of James, Jam. 1. 1.

JUDAS ISCARIOT.

CHARACTER OF THIS APOSTLE.

WE have shown that twelve persons were selected by the Saviour to be his intimate associates, and the partakers of his counsels, and were also, by a peculiar designation distinct from the choice of friendship, appointed to sustain the high and important functions of apostles. All these, except Judas Iscariot, were men who gave up all, spent their strength, and cheerfully hazarded their lives in laboring for their Master. We follow them through the most trying scenes to their deaths, and see many sealing the faith with their blood. But there was one traitor. An indelible mark of infamy is left upon the name of Judas Iscariot. He possessed nothing truly good; he was unsound, hypocritical, and vicious. He was a *finished* hypocrite, for under the cloak of religion he concealed the basest principles. Though a follower, a preacher, and an apostle of Christ, he felt no sincere regard for him, but sought only to "make gain of godliness." From the beginning, he seems to have been under the influence of that base principle, "the love of money."

Judas acted his part so well, that he escaped the suspicion of his brethren, the apostles; but the Saviour perfectly understood his character, and often reproved him for his base designs, and warned him of his danger. This very circumstance aggravates his guilt, as he sinned not in ignorance, but against the most solemn admonitions.

SKETCH OF THE LIFE OF JUDAS ISCARIOT.

WE cannot find any minute and authentic account of the parentage or the early life of this individual; but the distinguishing features of his character are clearly drawn. We learn that he became a professor of Christianity, and arose to the eminent station of an apostle. Indeed, he appears to have received as full and extensive a commission as the other apostles, and to have been furnished with the same miraculous powers. (Matt. x. 4. Mark iii. 19. Luke vi. 16.) According to his charge, he went forth to preach the kingdom of God from town to town, and testified of the salvation, which he understood not for himself. He healed all manner of sickness, without any principle of benevolence, and even cast out devils, while he himself remained the slave of Satan.

Out of their small fund, it seems, a part was designed for the poor. But Judas took advantage of the kind intentions of his master; while he was ready to second every proposal of relieving the necessitous, he contrived to appropriate the alms to his own use.

Our Lord having frequently declared the approach of his own death, Judas probably began to fear that all his schemes and expectations of worldly advancement would be defeated, and wished to obtain the best compensation possible for his disappointment. The infamous wretch, therefore, entered into a contract with the Jewish rulers to betray his Master into their hands.

Can we conceive a more consummate hypocrite, or a baser act of treachery? How pungent the reproof ad-

dressed to him, "Betrayest thou the Son of Man with a kiss?" "Why dost thou assume the mask of friendship in order to practise thy villany?" Jesus was bartered away for thirty pieces of silver, the price of a common slave? (\$15.) And is eternal life to be given up for so mean a consideration?

When his Master was about to be nailed to the cross, Judas' conscience was alarmed, and he felt inexpressible horror for the atrocious deed which he had committed. Ah! what would he then have given to have revoked his bargain? What comfort did he receive from the thirty pieces of silver, the wages of his unrighteousness?

Unable to support himself under the convictions and terrors of his own mind, he cast down before them the bribe which he had accepted, and instantly fled away, that he might put an end to his wretched life. "He went and hanged himself."

What an ignominious and lamentable death for a follower and an apostle of Christ! How foolish as well as wicked, the expedient by which he attempted to release himself from the anguish of his mind! "He went to his own place." (Acts i. 25.) "It had been good for that man if he had not been born."

QUOTATIONS OF THOSE PASSAGES OF SCRIPTURE THAT DESCRIBE
THE EVENTS ATTENDING THE LIFE OF JUDAS ISCARIOT.

Judas Iscariot censures Mary for anointing Jesus, John 12. 4;—his treachery foretold, Matt. 26. 21; Mark 14. 18; Luke 22. 21; John 6. 71; 13. 21;—agrees with the Phari-

sees, Matt. 26. 14; Mark 14. 10; Luke 22. 3;—betrays Jesus in the garden, Matt. 26. 47; Mark 14. 43; Luke 22. 47; John 18. 3;—hangs himself, Matt. 27. 3; Acts 1. 18.



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